Mr. Nyland teaching

- in his own words -

W. A. Nyland

Mr. Nyland teaching

Instructions from Gurdjieff to Mr. Nyland

Mr. Nyland dictated copy for a flyer used to publicize the Land House group for use in San Francisco in the 1970s. In part it said:

There is at the present time a Gurdjieff study and discussion group in San Francisco. - - - It was started by a former pupil of Mr. Gurdjieff who has been interested in this philosophy ever since 1924, the year of the first visit of Mr. Gurdjieff to this country.

It is interesting to note that he and his wife were the first persons to visit Mr. Gurdjieff in Paris immediately after the 2nd World War had ended in Europe in 1945 and it was then that he was asked by Mr. Gurdjieff to start a small group in New York for which he would receive material from Mr. Gurdjieff himself every week. Groups under his leadership have been in existence ever since. He was one of the Founder-trustees of the Gurdjieff Foundation and worked with them for six years.

On January 9, 1962 in meeting number M263, Mr. Nyland said:

Now, since he died, it was a question of finding out what was really the value of Gurdjieff for myself. And it became a turning point because there was no further opportunity of going back and asking Papa what to do. We had to stand on our own two feet. And, it was just shortly before that, or rather when we were in Paris right after the war, that he said to me to start groups, which I, at that time, did and have been having groups ever since. It was under his particular jurisdiction. And, with that, he sent me different chapters of Beelzebub which was not published at that time. And I took care of part of the publishing and proofreading and so forth.

On November 2,1966 in meeting number M1068, Mr. Nyland said:

It is a long time before one actually dares to take responsibility, some form of reaction. For myself, and me being exposed to Gurdjieff for several years, it has taken me a long time, before I even dared. You see Gurdjieff told

me to start a group. I wouldn't do it. And it was his insistence that I should, at the time I was in France. And I came back and had the special honor of being the one and the only one nominated by Gurdjieff to have groups. So he made me do it, and that was after 20 years association with work. So you have to realize that it is not a question that you have to compare it in anyway, because we are living in a little different way and probably sometimes a little bit more concentrated, and when I say that there is material on tapes, of course there is. They have to be transcribed, they are being transcribed, I would not say all of the over 1000 that exist, maybe it is not worth it. But sooner or later, somehow or other it will come out, it will become of use, to those who wish. I said it before, it is a little bit of a legacy I would like to leave.

Mr. Nyland wrote in the Preface to Part 2 of his book *Firefly*:

For forty years I have been associated with the ideas of Gurdjieff, with the man and with those who were affected by him. I am not saying this to prove that I know something, because mere association with Gurdjieff or the ideas doesn't help very much. There are enough examples of that in existence at the present time.

"About twenty years ago, when in Paris, Gurdjieff asked me to start a group in New York for which he would supply material from the Beelzebub book which at that time was not available in a published form. It is understandable that I felt happy about this, but at the same time 1 was quite hesitant. Nevertheless, I accepted this as a necessary suggestion and thus this group became the first of this kind in America, started in accordance with his wishes. A few years later, as a matter of fact on the last day of his last visit to America, he gave me special instructions. Those who were present at this last lunch with him will undoubtedly remember this.

Since his death, strangely enough a few days after my fifty-ninth birthday, I have tried to live in accordance with these instructions as faithfully as I was able.

It is, again, in accordance with those special instructions that I am compelled to write. I do not really wish to add to the already existing books on Gurdjieff giving the author's impressions in some more or less personal way. Moreover I do not want to make the following pages available to the general public, and I do not wish to sell them. They are privately printed and privately distributed. Why I am compelled to write is simply the fact that much of the material on Gurdjieff is entirely too personal and that there is very little in it on actual Work. Still that is the most important part of the whole system of his Ideas, and for the same reason it should reach only a limited group of persons.

Although some of it may have a little esoteric value, it is based on my own experience in Work on myself. The value it may have for others depends entirely on their own Work on themselves.

Mr. Nyland spoke of these special instructions that Gurdjieff gave to him in the winter of 1948 on Gurdjieff's last trip to New York. On December 17, 1963 in meeting number M517, Mr. Nyland said:

I believe I have a responsibility towards Gurdjieff. This is a personal responsibility. Some of you do not know this. And it does not matter if you do not know or know it. But I have hinted at it once in awhile. At the time when Gurdjieff was still alive, certain things were said and were communicated to a few of us. I happen to be one who happened to receive certain instructions. It is not primarily a secret because there were some other people there also. But I know very well what my instructions were. And let it be enough when I tell you that when I stick up for the necessity of the exactitude of what is understood and how one can understand the ideas by Gurdjieff, I am following my conscience which has been touched by the instruction of Gurdjieff. If I am wrong in that it is my fault. But, I would almost say, as strongly as I can, in an absolute sense, I am not wrong. I may not be able to emphasize or to make it entirely clear.

In the first place, I am not wrong in my intention. I am not wrong in being, let's call it, bound in certain ways of a general field of vanity or self-love. I have none of that. I have no interest whatsoever regarding myself, putting myself on the foreground and, let's say, become an exponent of the ideas or even that I would say I am a kind of a person who is considering that everybody is out of step but me. All of that; does not cut any ice any longer. I may have had, when I was younger, definite tendencies towards vanity and all the things that go with it. At the present time it is quite honest to say I do not give a damn. And that therefore, when I take this attitude regarding wanting to talk or teach about the ideas, it comes from an entirely different source in myself. And it is that that I simply want to tell you: that the attitude I have towards it has not changed.

On August 7, 1965 in meeting number M827, Mr. Nyland said in more detail:

"I will tell you now something that you must never repeat. When Gurdjieff left and we had the last meeting with him, it was a lunch. He gave several of us certain tasks. He didn't give me a task. That is, we did try to talk

in the beginning of the meeting and there were several people who were there let's say charged with certain activities - we ate. After that he said you have been surprised probably that I didn't give him, pointing to me, a task. He said I have something special for him. It is his task to check and to see that that what is being done is done right, and that he will have to report to me. I called him - I'm going to use the word - I'll make him responsible so that whenever he wishes to know you'll tell him the truth and he will tell you, he will tell me the truth and I charge him with this responsibility to me because I trust him."

"This is a statement which I take as a requirement on my part to see that that what we talk about remains exact and that it is in accordance with what Gurdjieff has meant, and to the best of my ability I will try to continue to remain exact and not to waver or sway one moment from that particular purpose that I feel as a responsibility of mine."

What is the correct exact teaching

Mr. Nyland discussed this on the following several meetings.

M260
December 27, 1961

I don't hold any brief for saying that the way I think or behave that the ideas ought to be expressed, or how they ought to be formulated, that that is the only way to do it. No, the only thing is, I can only do it in a certain way; and my emphasis on that what I believe is absolutely important regarding Work, when I start to emphasize and every time emphasize the necessity of being Awake, of not being asleep, of trying to become Conscious, when I talk about Non-identification (Impartiality), when I talk about real Observation, about Simultaneity and things of that kind; all those concepts for me belong to Work, to Work on oneself, the way I understand what Gurdjieff means by Partkdolg-duty, and therefore I try to emphasize that every time we talk about it. And for me these ideas are not just either to be discussed or to be felt. For me the ideas are either to do or to be, and nothing more. Therefore I have no particular desire to talk around things or to feel right about Work, or even to imagine that I work simply because I happen to talk a little bit about some ideas that are close to so-and-so, and this and that. There is no interest. All I wish is constantly to keep in our mind that what is important for Work on oneself, and to try to manifest that as well as we can in our lives.

M827
August 7, 1965

This is a statement which I take as a requirement on my part to see that that what we talk about remains exact and that it is in accordance with what Gurdjieff has meant and to the best of my ability I will try to continue to remain exact and not to waver or sway one moment from that particular purpose that I feel as a responsibility of mine. - - - I still have to maintain that what I consider the most important thing which is the exactness of ideas of Work on oneself, which at the time was very well formulated by Orage and which certainly was acknowledged by Gurdjieff in his book if you know how to read it.

That is by true Observation as if Beelzebub is looking at the Earth through a telescope from Mars and to notice that what is taking place and to verify at times by trips to the Earth to see if because of this presence certain conditions can be changed. And Gurdjieff talks about Impartiality in "Impartial Criticism of Man". When he talks about moments although you may not be able to find it so easily that that's the requirement to do away with subjectivity and to introduce Objectivity only as means by which one could have a true picture and truthfulness about oneself. You have there Work on yourself as described as a method and you might say that there is no getting away from it.

M1123

I have a feeling that regarding this kind of work, whenever we now talk about it and what we have done so far, and the attempts that we all have made in order to get something that could become a basis for exchanges and to some extent a certain form of research for that to define exactly and in an exact language the terminology that we should use - - - It's very small of course because I get enough tapes and I have to listen to them, some of the other people can't and cannot do it and perhaps that is not so important but there are certain things that I believe that you still can do by delegating and living more with the material you do have.

Because to be quite honest there is no such material anywhere in the world. This I know as a statement, because no one is working on it the same way as we have done, and although I always have felt that the Foundation was the kind of a place where it should have happened, it has never happened, and it is not happening in France, and it is not happening in England either. We are the only ones that are trying to put certain things in a definite form as far as Work is concerned because all the different books that are being published at the present time, you know, they are all personal interpretations. And every

person who has written a book, who has been associated with Gurdjieff, from Margaret Anderson and Stanley Nott on, Kate Hume is the latest, all of that is more or less based on the fact that they believed that Gurdjieff was especially nice to them, and that he told them something and didn't tell it to someone else.

M1497
December 6, 1968

But regarding groups, the attitude of leaders. Who are leaders? Who can take such responsibility? You're carrying on certain things in the tradition which we have established. And we have established a tradition at the present time. I know it well enough, I know why I left the Foundation. And it is absolutely necessary to understand that what we are trying to do is Gurdjieff and nothing else but Gurdjieff and to talk about *All and Everything*, whatever you can find in it with an interpretation, as much as we can understand and as much as we can be helped by a person like Orage, for instance, who did understand Work, there was no question about it; and not to be deviated by people like Ouspensky who not always understood Work and confused many people.

That is why I am so anxious that that what is being said is said in the right way. And not only in the right way as exact language, but from the right place. And that is much and much more important. Because it is not knowledge that I would like to have communicated, that after all one can get in a book. I would like to have Life communicated. And that kind of Life, tinted by knowledge and begeistered, that is, made spiritual, by means of an emotional state will have a definite effect on those who listen and it will have an effect on the person who speaks because he will become meek, small, almost not daring to say what he knows is right, based on his own experience. And I will constantly fight about conceit in a group, because it will appear. Whenever any new group starts, whenever any person sits in front and after a few meetings he feels a little bit at home and there are, almost I would say, admiring people who come and want to take part in that wisdom or the pearls, then one gets a little cocky and a little too much estimated for oneself, too much blown up. And then it is not coming from the right place any more.

M 2161
August 24, 1972

I sit and think about how to formulate certain concepts which I believe are important and which I still would like to talk about. Because as a whole, we

have a responsibility, at least, I feel I have that. We have started certain things going, and we want to maintain them and continue with them for very definite reasons. It is the Work of Gurdjieff, the ideas as promulgated in *All and Everything*, and of course, I assume that you have that kind of interest otherwise you wouldn't come, since you know that I talk only about such ideas, and perhaps a practical application in daily life; and the necessity of talking about such ideas for the purpose of one's own understanding.

But then sometimes it occurs to me, what kind of authority do I have, and honestly I don't have any. To some extent I have, Gurdjieff asked me to start, right after the Second World War, the first group in America, in New York, which I did. And from then on certain things started to grow, and the formation of the Gurdjieff Foundation, as you know, of which I was a Trustee for many years. Finally a decision on my part that certain things were not quite right, or rather in my opinion could be different, and that there should be more freedom of a possible application of Work in daily life, and I could not find it in the Foundation, and for that reason I left, and then continued with groups - many, many groups.

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To establish oneself as an authority, of course I cannot do that. At most, all I can do is to try to keep on talking about Work as I understand it in accordance with what I believe is the understanding of Gurdjieff, as he expressed it in *All and Everything*. Regardless of whatever anyone else would say. And the second thing which is very necessary is that when one wishes to verify for oneself what could become the truth, you have to apply it sincerely in simplicity, and in all honesty, regarding yourself and describe for yourself such experiences in any kind of a way that you wish, provided it is truthful for you at that time. And therefore I am not a salesman for Gurdjieff. I'm not at all trying to tell you "you ought to". Because I have no interest in selling esoteric knowledge. I have interest when someone is already interested, to a certain extent, and as we say, unprejudiced, who is willing to listen, who is then willing to take it in and to see if it can be applied in his case. And if he is honest in such application, and if he follows the rules as we lay them down, and which are very simple, then such a person perhaps, can become convinced that his own experience indicates that there is something worthwhile in the ideas of Gurdjieff, and esoteric knowledge, which is unfolded in that book.

You see, what we really try to do is to try to get an understanding of the language of Work, with all the variety of different questions which come from applications in your own life. You will have experiences. And a description of such an experience can give you an indication of how you went about it, and to what extent you were clear about such concepts as the creation of an "I" or an Objectivity, or an Awareness or Awakening, or any existence. Also of how to spend your time and energy, again and again, for what purpose. Or that naturally depends on that what you know yourself to be, and a dissatisfaction, really, that you don't like it sufficiently for the purpose of wanting to grow up and becoming a man. You cannot all the time connect you yourself with an ideal and say, well, that was not manly. Many times you have no chance even to consider it. And even if you wanted to consider it, you would have all kinds of excuses, but perhaps there is a little bit of manliness in it, and unfortunately not for the rest. And that kind of judgment you have to avoid. But when the clarity of Work is clear to you, all you have to do is say there should be an "I", if you know what is meant by "I".

There should be an Awareness if you know what is meant by Awareness. There should be a real wish if you know what is a real wish. And that is why I say the language of the explanations of Work itself have to become very much more uniform; not, as it were, beating around the bush, so that there is an opportunity, when questions are asked about it, that you can say it is this, quite definitely it is this. Like you look up a word in a dictionary and you have the meaning. And the meaning that relates to the use of such a word in connection with Work on oneself, has to be understood by having a grammar which is alike for every person. That is really the aim I have in mind when we talk about seminars. That is the aim. When we talk about Tuesdays in New York, that is the aim of the moderators, to have the same language.

In explaining, not a detail of the application or the detail of results obtained, but when it says, what is Work? - it should be like two and two is four. These are the things that we're interested in, so that that can form a basis. I call it a grammar or a lexicon or anything that is definite, which you then, at a certain time, can accept, and everybody can accept it. I remind you about Tuesday, that two moderators go to answer one meeting. You can choose which pair it can be. Usually the various moderators go together anyhow to that meeting. During one meeting, two moderators have a right. And one after the other can answer at each person. And this is the reason I ask each person, after the meeting, criticizes the other. One will say, you answer it in this way, why? I

would have answered it this way. So that you, by argument, come to the conclusion of what perhaps would have been the right answer. Now if you want to do that, you will really reach something that is important.

For years and years at the Foundation, when I was there, I begged them to do that kind of thing - to talk afterwards, when we have had a meeting, about Work itself and to see that we actually could learn how to talk the same language. And it was never acceptable because they wanted to leave it alone, simply by the interpretation of each person, and it became absolutely non-sensical in comparing different people talking, so-called, about Work and not using the same words.

Why do you think Gurdjieff spent so much time having read *All and Everything*? Hundreds of times he listened to the same thing, because he wanted to know that what he had written was understandable by others. And that he, in certain conditions in listening to it, sometimes the clarity of the voice of the person who was reading, sometimes the impression it made on other people while he looked at their faces, sometimes that what he heard out of the mouth of someone else he perhaps didn't know very well - all of that was necessary for him to see that that what was finally acceptable to be printed was really as clear as it could be made, in the direction he wished to have it - to have it written by himself. That is why so many times this *All and Everything* has been rewritten, and so many times, ad infinitum, that we were being used for that purpose, and had to sit and listen to something that we already knew long ago. But there it was again. Then sitting in anxious waiting. - What are we going to read tonight? And then there comes a person assigned to read and he says, tonight we read a chapter of 'America', and I honestly - I could throw up - and still you see, there is a very definite reason for it.

M2533
March 20, 1975

Our particular task still remains to keep on talking about Work in close cooperation, I would say, with *All and Everything*, and a constant study on the part of all of us regarding that book. You will discover more and more treasures in it and dependent, to some extent even, on your own development you will gradually see more and more on what is meant and how it was written. And therefore it will become an inexhaustible source of information and inspiration. Many times I think that when you feel a little down and when you're not very clear about Work, or that there is not so much interest and wish to do anything, I think a little bit of reading in that book can help you. And perhaps it is the

most simple way of bringing you back into a state in which you, I think, should be.

M2558
April 5, 1975

I am going to the Foundation in New York on that evening. I have gone a couple of weeks ago to one of their meetings. I would like to go to another meeting. I would almost say the reason is obvious. I left several years ago for very definite reasons. I'm really a little curious about what they have done and how they have existed and how they now talk about Gurdjieff. - - - - As far as their own meetings are concerned and the way they talk about Work, I'm just curious.

As you know, I left at the time because I didn't agree with them very much, or to some extent; but in certain ways I didn't and I based it on an understanding of *All and Everything* and what that book meant to me, particularly in the possible application of that what is in *All and Everything* where Gurdjieff indicates the necessity of Work on oneself and the requirements which are necessary for an exact Observation process. I've always been, or I've been trying to be very exact about that and stay within that what is Gurdjieff, not to want to be too much affected by other interpreters. Even if they're good pupils, after all, it is not the same as the source.

And for the very reason that Gurdjieff wrote that book, I'm quite certain he had a definite meaning why he wanted to do that and became an author. And it is up to us to read the book assiduously, to keep on trying to understand it and to learn, by further understanding, as a result of an increased understanding when one Works; that many pages and ideas and concepts can be made clearer only, I think, as a result of Work, because with Work, of course, one changes. And what the reading does first and then the application is quite definitely a deeper insight into oneself.

I think it's obvious that one bases the ideas of Gurdjieff on Gurdjieff himself, otherwise he wouldn't have written the book. And that it has to be studied, there's no doubt. It is a difficult book and many things are hidden, and only will be disclosed after some time. I think it goes parallel with the development of one's "I", and it is about that that I would like to mention some things. Because, you see, the emphasis is now more and more on the function of "I" and the possibilities which exist when "I", as "I", grows up. You must keep on having that in mind constantly.

The future

M955
March 25, 1966

But you must gradually find out a little bit of the different kind of subjects that every once in a while we talk about. Then maybe it will be of use if once in a while you try to listen to it again and make sometimes a little summary and then compare it with what you think and what your experience is and if you can agree with it, then don't take what I say but take that what I say to heart so that then with that you try to find out if you, in agreement, can also follow the kind of instructions that are based on those kind of concepts. You see it is a very simple kind of aim.

It is really nothing special about it. It is logical. I think it belongs to a person who tries to teach a little. I know my limitations well enough. No one has to tell me. But there is a great sincerity in this and again for that when you now hear me say this I ask you for that kind of help that you must give for the sake of maintaining the ideas for you correctly, in exact language and in such clarity that there is no question about their absoluteness as something that cannot be disputed and it is clear to everyone because if it isn't, you will lose yourself in argumentations and you will then very soon reinterpret.

I want to prevent it, I want to make sure like the Obligatories of Gurdjieff have been given at the time that no one is going to monkey with them. And a lot of this kind of so-called interpretation even of movements or of music is not correct and it cannot be because there is no one like Gurdjieff. That I say is the loyalty that one must have towards a Guru, towards a Master, towards a man who sometimes one says is present whenever we gather in Gurdjieff's name. That we then are there and then feel or at least become aware of such presence. You can interpret it any way you like, a spiritual something that can be and can sometimes be felt or noticed or can influence one. And that then one prays for the maintenance of that kind of sacredness because it is the most essential something of ones life. There is nothing of more value. It is that what is you, par excellence, what it should be and always should remain and never will die. This is what I hope. And all I can do is to say it to express it and then my hope is also that you will understand it, that you will understand it in the way I mean it and that with that I delegate that kind of responsibility onto your shoulders so that you help. Have a good week end.

M1327
January 3, 1968

The responsibility for this kind of work has to rest, gradually, on a group of people until perhaps, there is a possibility of someone taking a definite initiative. And that my particular aim is to see that the group as a whole will assume this responsibility and will then continue, even if I'm not there. I will assure you that during such a time, whenever that might happen, and since I definitely believe in the continued existence of life, that there will be, not only the possibility, or in any event, I would almost say the certainty, that I will still be there. And that you need not have any particular fear that things will go the wrong way; because that kind of guidance can be given. But it has to be given only, and it can only be accepted by the proper attitude of the people who I have to carry it out in life and on earth. And that really the education for being able to do this is in the direction of remaining open to the possibility of what to do and a questioning attitude towards that what is then for those who stay, something that is on a higher level. And that we expect then, guidance from there. And not guidance from themselves or even among themselves, even if it is well meaning.

And you see what I mean by that, that the realization of the group working together has to be based on that what is their Inner Life only. And not anything that belongs to any outer manifestation, particularly a manifestation of vanity or self love. And there is absolutely no reason why anyone, after I die, would have to take the responsibility, in order so-called to guide or to distinguish themselves. Because at the present time it does not exist as yet. What can develop and what I hope will develop is a solidarity among the people who will take and assume the responsibility for the maintenance. And out of that, I hope also that ultimately will grow very definitely the acceptance or the willingness on the part of one or a few who really feel that they then will dedicate their life for the remainder of their life to that kind o£ a purpose.

M1525
January 21, 1969

I want to stimulate Work. I want to give as much opportunity to people to know in what direction they should go when they happen to think about Work. And that you cannot get so easily out of *All and Everything*. Although, naturally it is there, because it is scripture. It is something that is different from a regular book, and if I look at the pitiful little bit of volumes that are published here and there with a little crumb that has fallen off the idea table, and is blown up more or less in a certain way, there is only one book like that. And I don't

mind telling you that I think that way. And I've read a great deal in my life. So when I say that, it is based on the kind of experience of having been in touch with enough of that kind of literature, more or less understanding it, and sometimes very little understanding it, because it was so cloudy, and it kept on being cloudy, even if I tried and tried and tried. With Gurdjieff it's a little different because it is not in the reading. It is in the doing. And when you do, then at least you will have a chance that your mind changes and will start to function in a different rate of vibration. And that is needed for that book. Otherwise you will never understand either a symbol or an allegory. You will still read it like you read a newspaper. You have to read it with your Soul. That is where the answer is for *All and Everything*.

M2533
February 9, 1975

You see, what we really try to do is to try to get an understanding of the language of Work, with all the variety of different questions which come from applications in your own life. You will have experiences. And a description of such an experience can give you an indication of how you went about it, and to what extent you were clear about such concepts as the creation of an "I" or an objectivity, or an awareness or awakening, or any existence. Also of how to spend your time and energy, again and again, for what purpose. Or that naturally depends on that what you know yourself to be, and a dissatisfaction, really, that you don't like it sufficiently for the purpose of wanting to grow up and becoming a man. You cannot all the time connect yourself with an ideal and say, well, that was not manly. Many times you have no chance even to consider it. And even if you wanted to consider it, you would have all kinds of excuses, but perhaps there is a little bit of manliness in it, and unfortunately not for the rest. And that kind of judgment you have to avoid. But when the clarity of Work is clear to you, all you have to do is say, there should be an "I", if you know what is meant by "I".

There should be an awareness if you know what is meant by awareness. There should be a real wish if you know what is a real wish. And that is why I say the language of the explantations of Work itself have to become very much more uniform; not, as it were, beating around the bush, so that there is an opportunity, when questions are asked about it, that you can say it is this, quite definitely it is this. Like you look up a word in a dictionary and you have the meaning. And the meaning that relates to the use of such a word in connection with Work on oneself, has to be understood by having a grammar which is alike for every person. That is really the aim I have in mind when we talk about

seminars. That is the aim. When we talk about Tuesdays in New York, that is the aim of the moderators, to have the same language.

Reasons for leaving Foundation

Mr. Nyland spoke about this subject several times.

M517
December 17, 1963

Why was it at the time that I left the Foundation more or less? You all know, and I talked about it at the time and I tried to explain it and I am not sorry either that I explained it or I am not sorry that I did it. It comes up every once in awhile as a consideration: Did I do the right thing? I believe I have. That is, I believe that something has been accomplished which probably could not have been accomplished if I had stayed. And although there are certain ties that still exist, I still am a trustee of the Foundation, as you all know I do not appear there any more unless I really, if I can help it, I do not want to go.

What is the reason I don't? Every once in awhile you might run up against someone belonging to the Foundation and there may be a discussion. And gradually something starts to penetrate: Why doesn't Mr. Nyland come there any more? Why doesn't he appear on Tuesday evenings? Why doesn't he speak there? And the answer is very simple. And if you ever have any particular occasion to find out what they ask, if they are serious, the answer is this: I have not only a feeling but quite definitely a knowledge that the Gurdjieff Foundation does not teach the ideas of Gurdjieff in an exact enough form. I do not know if they understand it or not. That is another question that is up to them to decide. But, for me, it is a question of an exactness in what is meant by the ideas of Gurdjieff, how he, in my opinion, meant it, and what I can distill and what everybody else could distill out of reading Beelzebub of what is involved in the method of objectivity, to obtain something that is like the only way in an application in our lives. And, in that respect, what I have heard and I have heard more than enough of the so-called lectures and talks that have gone on, or whatever is understood by their teaching, that they are not exact enough to suit me. Rather, I think that they are doing damage and that they are trying to sell something under the name of Gurdjieff which is not Gurdjieff.

And, for that reason, I have for my conscience a very definite task to try to maintain what I believe Gurdjieff has meant and what the ideas are. And of course I base this quite definitely on something - not only my experience. I base it, of course, on whatever contact I have had with Gurdjieff, whatever I remember of Orage, what I remember of the first period when we came in contact with the ideas as a whole, and how in some instances some have tried to adhere to it and to keep that. And that gradually, unfortunately, because of certain influences and certain influences which were not stopped, conditions have arisen which are not right and not correct from the standpoint of objectivity, impartiality, observation, simultaneity; and that such concepts are not understood - at least in my opinion, judging by the way they are being explained at the present time here and there by several people who now happen to function in the Foundation.

And, for that reason, I want to make absolutely clear to you that my idea, my wish and my reason for not associating with them further, if I can help it, is simply that I believe I have a responsibility towards Gurdjieff. This is a personal responsibility. Some of you do not know this. And it does not matter if you do not know or know it. But I have hinted at it once in awhile. At the time when Gurdjieff was still alive, certain things were said and were communicated to a few of us. I happen to be one who happened to receive certain instructions. It is not primarily a secret because there were some other people there also. But I know very well what my instructions were. And let it be enough when I tell you that when I stick up for the necessity of the exactitude of what is understood and how one can understand the ideas by Gurdjieff, I am following my conscience which has been touched by the instruction of Gurdjieff.

If I am wrong in that, it is my fault. But, I would almost say, as strongly as I can, in an absolute sense, I am not wrong. I may not be able to emphasize or to make it entirely clear. In the first place, I am not wrong in my intention. I am not wrong in being, let's call it, bound in certain ways of a general field of vanity or self-love. I have none of that. I have no interest whatsoever regarding myself, putting myself on the foreground and, let's say, become an exponent of the ideas or even that I would say I am a kind of a person who is considering that everybody is out of step but me. All of that; does not cut any ice any longer. I may have had, when I was younger, definite tendencies towards vanity and all the things that go with it. At the present time it is quite honest to say I do not give a damn. And that therefore, when I take this attitude regarding wanting to talk or teach about the ideas, it comes from an entirely different source in myself. And it is that I simply want to tell you: that the attitude I have

towards it has not changed. What I explained last year is much stronger at the present time and has been verified many times of what I have heard, partly by gossip, partly direct and partly the way I have to judge about the behavior forms which I see take place.

M827
August 7, 1965

But aside from that, many times Gurdjieff and his name will be used and misused. Many times different books that are now being written will be reinterpreted by people who do not understand it, and it is then that if one actually considers that one knows, that you check yourself from time to time that you are right, and that that what you are saying or that which you understand yourself corresponds with that what you read in *All and Everything*. That you compare it with that I call it simply the Bible, Orage used to call it scripture, that *All and Everything* is a book that keeps on deepening and deepening for oneself, and there is no end because scripture is endless. Ouspensky's book *In Search*; it is all right I have said before - every once in a while you get a statement which is a little bit incomprehensible and there are not enough statements to remind you that Work has to be done and for that reason many times it runs into theoretical knowledge.

I have said before that the Gurdjieff Foundation in New York is a little bit emphasizing Ouspensky and that sometimes it properly should be the Ouspensky Foundation. That sometimes they have forgotten that Gurdjieff really lived and that some of the people who were followers of Gurdjieff unfortunately are not members of that Foundation. I would say unfortunately to some extent because some of them from the beginning never made an attempt to belong. It happened that I was one of the particular trustees who started the Foundation and of course I have given it several years and I have worked with it. I want to explain to you why I left. Gradually as in all cases of this kind a possibility exists like in any organization that the organization takes over and that the life of those who attend and belong to that organization is reduced to a minimum because one wants the organization to do the work. As a result certain cliques form here and there and also those who were teaching the ideas of Gurdjieff were, I would say after several years of associating with them, were in my opinion not competent and they were just the same tolerated and that it was then more and more a mixing up of certain things that didn't belong to Gurdjieff with a little bit of Ouspensky and a little bit of something else and that pretty soon out of these ideas came a so-called new way of thinking.

Being has nothing to do with thinking because Being is the result of thinking with purer factors into the unity which has a different kind of a quality and is not thoughtful any more. It has its own understanding as a function. Being is a different kind of level. Work on oneself presupposes that that what I am now, is changed into an entirely different state, not natural, not like Mother Nature, but what Gurdjieff calls Great Nature. The emphasis therefore on Work has to be constantly that something has to be introduced which is of a different kind than my subjectivity. And I call it Objectivity in order to distinguish it, and also to distinguish the character different from that what is natural to me, and that a new way of thinking and a new way of just continuing to continue and continue with the way one does by experience in any one of the first three centers will never give you an idea of what is meant by becoming Conscious.

When this became apparent to me, it was a very difficult decision to make. Part of my life was with them and I was very faithful during the time when I was working. I changed then, hoping that perhaps by that kind of a step it could be noticed that it was very serious. I'm sorry that it was not entirely understood.

M1079
November 19, 1966

When you say something make sure that it is right, and everybody of this group can agree with it. If you're not at that point yet, don't think you have to talk. Let it go for a little while, let someone else say it. And let someone else say it in simple words, if they possibly can. Many times many of these things are still too confused and too long-winded. Learn how to reduce it to very simple terms. And you can do it for yourself when you start writing it up and looking at it and then edit it. And correct it and make sure that that is the so-called universal conscious language for you. If you need help, ask for it.

We do these kind of things, of course, in other groups. It is very very necessary. It is one thing that never will stop. It never was done at the Foundation, or so-called Gurdjieff Foundation, and that is why there is such terrible confusion. And that is why they cannot get anywhere as far as Work is concerned, because they don't know what to do. And the allowing of certain people so-called to teach about all kind of non-sensical prattle, it is not Gurdjieff. And it never will be.

M1191
May 29, 1967

There is another thing I wanted to tell you because you might hear of it. There is, of course, a Gurdjieff Foundation in New York, you may know that. For six or seven years I was a member of that. It was started originally by some of us who had had contact with Gurdjieff already for quite some time. We all at that time (- - -) from about 1924 and the period that Orage came to New York, and all of those, practically all of them, well maybe half of them were Orage people and half were Ouspensky people. We formed the Foundation in New York and tried to make it work. Whatever the reasons were, in my opinion it didn't work out. There was too much difference of opinion which was not straightened out, and there were (a few) things that were said by the different people and group leaders at that time who were trustees, like I was a trustee of the Foundation, simply didn't agree with each other, and nothing was done to straighten it out. And it became impossible for me to work with it. I'm sorry that I had to leave. But, for my own conscience I thought it was necessary to do it. And that the sole reason I mention it is because maybe you will hear every once in awhile that I am, maybe a black sheep straying away from the herd. If its a black sheep I am very happy about it because a black sheep happens to know a little bit more than the rest.

In my opinion they are not giving you Gurdjieff. They are giving you a little bit of an interpretation here and there, and a couple of words. And a great deal is still Ouspensky. And Ouspensky was, I would almost say, just a little pupil. Gurdjieff was the teacher. He was a man. He knew. Ouspensky left him. Too bad. And so, there are at the present time, I'm sorry that it does exist, a little bit of differences here and there. And so, someday, it may be straightened out, I know that. But for the time being, certain things had to be said, at least I felt that they had to be said, and for that reason I am doing what I am doing (now). I only do this to clarify (- - -) what you do hear. If you don't hear, it doesn't matter. If you do you, then know the real reason. So let's leave it this way.

M2272
July 7, 1973

Some of you know that I left the foundation in New York for very definite reasons. But for six months before I left, I talked about it every week. I felt it was necessary to illustrate for them with whom I was working at the time to say that that what I thought was this and that and disagreed and could not agree any further with what they did. That was my conscience because that was

just about all it was. There was no particular reaction to it and I finally came to a conclusion that I have to leave because I don't believe this way that that what one talked about there was in the direction Gurdjieff indicated.

So for that reason I hope that when you read *All and Everything*, when you sit and contemplate and come to conclusions for yourself, that you feel that it is possible to continue to Work and that perhaps by an understanding of the application of Work, you will get more knowledge and insight and definitely an understanding regarding your life, then I think the road is still straight and you still can continue on it. But if at a certain time, the difficulties become too much that you feel that it has no longer any particular value for you and what it may have had in the past that you cannot place it anymore, then I think you have to come to conclusions for yourself.